SUGGESTION

"Man's whole education is the result of Suggestion."

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SOME TYPICAL CASES.

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It is a common belief that treatment by Suggestive-Therapeutics appeals chiefly to women and that the best results are obtained in the treatment of their complaints. Speaking from personal experience, I know this is not the case. In fact, the number of men who apply to me for treatment is frequently in excess of the number of women.

A short time ago it occurred by coincidence that the first eleven patients I treated during the day were men, all of whom were taking monthly treatment. Although these patients had a variety of complaints, the result in each of the ten cases was perfect. These patients gathered in groups of twos and threes while waiting for treatment, exchanged ideas, explained to one another their methods of employing auto-suggestions and, in this way, assisted in bringing about the desired results in every one of the eleven cases.

The majority of these patients came from different parts of the country and were engaged in many different walks of life. There were two insurance agents, a farmer, a railway conductor, a mining expert, a carpenter, a banker, a solicitor and promoter, a stone mason, a storekeeper, and a lumberman.

One of these patients was in excellent physical condition, but suffered with extreme self-consciousness and bashfulness. His case was successfully treated by employing the line of suggestive treatment given in detail in the January number of this magazine.

When he first came for treatment he was afraid to call on friends and relatives who lived in the city, but before he left, he visited these friends and enjoyed himself; confidence, aggressiveness, self-assertiveness and fearlessness having developed very rapidly under the suggestive treatment.

The balance of these patients, ten in number, were what I have called "typical cases for suggestive treatment."* Each patient suffered with a variety of troubles, and, on the face of things, no two cases seemed alike. But the reader who has followed my clinical reports for the past six months will understand that all these

*See Lesson XI of the Special Mail Course in Hypnotism and Suggestive Therapeutics.

cases had a common cause, i. e., functional troubles in the main organs of nutrition, the result of failure to partake properly of the "life essentials."

When the main organs of nutrition do not digest and assimilate the food properly, the whole body feels the effects of the impoverished or imperfect blood supply, and symptoms of all sorts are likely to develop in any portion of the body, as a result of the general deterioration following imperfect nutrition.

To illustrate by point, I will give the chief symptoms found in each of the ten cases. From these, it will be seen that, although each patient had symptoms peculiar to his own case, all had troubles, in common, in the stomach and bowels. The majority of these patients did not attribute their *chief symptoms* to the digestive troubles, believing the chief symptoms were independent complaints.

I will designate these cases by Roman numerals, and the symptoms for which the patient sought relief I will speak of as the "chief symptoms."

CASE I.—Age, 36; melancholia of two years' standing, headaches, dizziness and insomnia were the chief symptoms. Besides these he had slight dyspepsia, constipation (six years), poor memory, cold hands and feet, poor mastication and had lost over twenty pounds in weight in two years.

CASE II.—Age, 39; chief symptoms, poor memory, lack of concentration, lost ambition, lack of aggressiveness and slight stomach trouble. Other symptoms were constipation, cold hands and feet, loss of weight, slight impairment of hearing, nervousness and rapid heart. Did not consider constipation an important symptom, for he took a laxative every night, which insured a good movement every morning.

CASE III.—Age, 41; chief symptoms, dyspepsia and headaches. This patient was very fleshy; ate enormous meals; had three or four relaxed movements of the bowels each day; constant sour eructations from the stomach; great distress after eating; poor memory and occasionally rheumatism.

CASE IV.—Chief symptoms, nasal catarrh, constipation of twenty years' standing, and dyspepsia. Always used enema to empty bowels. Others symptoms were cold hands and feet, poor memory, poor concentration, sleeplessness, poor mastication, impaired eyesight, occasional attacks of "blues," and lack of strength.

CASE V.—Age, 50; chief symptoms, terrific headaches, which occurred almost every week, lasting two days; constipation and constant feeling of exhaustion. The patient said he had no stomach trouble since he lived on foods which he found he could digest easily, such as thrice baked bread, hot water, scraped beef and a few other "canary" foods which a healthy man with a good stomach would scorn. Other symptoms were cold hands and feet, poor memory, nervousness, worries, and fear thoughts.

CASE VI.—Age, 36; chief symptoms, insomnia, headaches, excitability, irritability, nervousness, muscular twitchings, fear thoughts. This patient said he had suffered with constipation and dyspepsia for several years, but that he had been taking a medicine for several months which made his bowels move every morning and enabled him to digest his food, *when he was careful with his diet.*

CASE VII.—Age, 34; chief symptoms, habit of thought brought on through grief, nervous prostration, with "sinking spells" and insomnia. Other symptoms were cold hands and feet, poor memory,

poor concentration, weak eyes, irritable bladder, constipation and dyspepsia. Patient believed the constipation and dyspepsia were of secondary importance, and said he knew his dyspepsia would disappear if I could relieve the mental troubles.

CASE VIII.—Age, 47; chief symptoms, exhaustion, fear thoughts, insomnia, dyspepsia, constipation, poor memory. Patient was so self-centered that he could not become interested in anything but his health. Had taken treatment for over a year for nervous prostration. Other symptoms were cold hands and feet, occasional headaches, and rapid, irregular pulse. Patient attributed his trouble to business cares and an old attack of malarial fever.

CASE IX.—Age, 38; chief symptoms, headaches, constipation of 18 years' standing, chronic dyspepsia, said by different physicians to be due to distension and prolapsus of the stomach. Everything the patient ate caused the stomach and bowels to fill with gas, and sour eructations from the stomach followed. He experienced great discomfort in the stomach after eating, which was relieved only by washing out the stomach with stomach tube. Other symptoms were cold hands and feet, poor memory, lack of strength and very slow pulse.

CASE X.—Age, 31; chief symptoms, "bilious spells," with vomiting, constant headache at base of brain, severe and constant pain in region of liver, and constipation. Patient said that, formerly, he had suffered greatly with dyspepsia, but by avoiding tea and coffee, and *eating a few light articles of diet* his stomach was doing better work, although his other symptoms had grown worse, and he had lost forty pounds of flesh in two years.

I have not given a careful history of these cases, nor told of the various treatments each had taken before resorting to suggestive-therapeutics. But I think I have given sufficient data to make clear the point I desire to emphasize, i. e., that all these patients had more or less trouble with the main organs of nutrition, and that the other symptoms were the result of the consequent interference with the normal blood supply. In one or two cases, the mental troubles had preceeded the physical symptoms, but the mental conditions were aggravated by the physical troubles and could not have been relieved unless the physical troubles had been removed.

I found every patient had been neglecting one or more of the life essentials, and the treatment in each case consisted in keeping before the patient's mind, constantly, thoughts of health, strength, happiness and the physical requirements of the healthy man. Taking the Healthy Man as the standard, every patient was required to make his habits of eating, drinking, breathing and thinking conform to that standard.

Some of the patients were eating and drinking too much, while others drank too little and did not eat sufficient food to sustain their life forces. The majority of them did not breathe properly.

In every instance the constipation and dyspepsia were perfectly cured within a few days after beginning the treatment. Most of the patients gained in weight rapidly, but one of them lost ten pounds; however, this was the result desired in his case.

Not one of these patients required more than one month's treatment, and it was very gratifying to watch one symptom after the other disappear as the circulation picked up after the relief of the

troubles in the stomach and bowels.

Besides the suggestions to overcome the physical troubles, appropriate suggestions were given to those who had severe mental troubles, and as their physical condition improved, the suggestions directed to the mental symptoms had greater effect.

Melancholia is generally the result of imperfect elimination, and as the nutrition to the organs of elimination increases, these organs perform their functions properly and a clearing of the mental horizon is the result.

Poor memory and concentration are brain functions, and are impaired to the same degree in which the blood supply to the brain falls below the normal standard. Improve the general health and these brain functions are generally completely restored.

It is not possible in this report to give in detail the suggestions given to each patient, but the reader will find clinical reports in which the treatment of similar cases is given in detail, by referring to the clinical reports published in the November, December, January, February and March numbers of this magazine.

Thought takes form in action. See, then, that your patients eat, drink, breathe and think according to rule, with a purpose in mind. When the expectant attention is aroused in this way, the results follow. Every time a patient eats, drinks, breathes or thinks for a purpose he is influenced by his auto-suggestions.

DESIRE.

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In my previous article I made a statement like the following: "There is but one motive, Desire; but one desire, Happiness, and three elements to happiness, Individualization, Self-mastery and Freedom." In this article I shall very briefly consider the first portion of that statement, "There is but one motive—Desire."

By motive we mean any incentive to action; anything out of which action can spring; in short, the cause of action.

It is not necessary to my position, that this statement should be made thus broad and inclusive, but as I, personally, thus accept it, I make it in that way purposely.

It would take a volume to establish this position, even if it could be done at all, hence I shall not attempt it, for what I shall say about Desire, Happiness, etc., will be just as true on any other hypothesis you may see fit to adopt.

I am going to make the statement more concrete, though, so that you can see where I stand, personally.

To me this universe is either governed by intelligence, or by blind force. Not by both, but by one or the other. No compromise is possible, *if it is a universe.* If it is partly governed by blind force, and partly by intelligence, then it is a diverse, not a universe. So, I must accept one or the other, for to me it is a universe. I freely acknowledge at the outset that I can neither prove nor disprove either

statement, so that others will be forced to accept what I say, so I choose the one that best fits my own view of the world and experience in which I live, standing always ready to accept any other at any time it shall look more reasonable to me.

If this is a universe, governed intelligently and intelligently only, then choice reigns supreme at every point, and choice is unimaginable apart from desire. If I desire nothing, I shall choose nothing. Hence, desire is supreme and universal. I *will choose* according to my character, yes, I *must do so,* and so must everything else that exists from atom to world. In order to know what anything will choose to do, you must know its character, its constitution. I do not claim that everything is sufficiently individualized to exert self-conscious choice, but that it is conscious as being part of the whole, and that in it, whatever it may be, there exists the potency of self-conscious desire and choice, according to its acquirements, its knowledge. Mineral, vegetable, animal, atom, molecule world, it would be just the same. So I feel perfectly safe in affirming that Desire is the mother of all action whatever, and no one can deny that it is the source of all human action.

But we have two classes of desires, immediate and mediate. It is because most people overlook the latter class of desires that they reason themselves into thinking that desire is an unsafe thing to follow, and that we have in us something which they call reason or judgment that should be our guide. These people fail to see that the disposition to reason is just as much a matter of desire, as the disposition to take food, and that after reason a desire intervenes between the conclusion and the action.

By immediate desires, I mean all cases where we follow the impulse that is in the mind at the time. We do what we wish to do now.

In the case of mediate desire, we do what we do not want to do *at the time,* because we have learned that this course gives, in the long run, greater happiness. We have learned that it does not always result in happiness, if we follow the present impulse, to the exclusion of experience. But as we can desire nothing but happiness, we are unable to wish to do what we know will cause distress, unless we thereby increase our chances of happiness after awhile.

When I say, "What we know," I refer to *available knowledge,* that is, knowledge that is active *when I must act.* It is not always true, in fact never true, that all the knowledge we really have, is available knowledge.

None of us can act up to the best we know at all times. This is because we choose our actions from the *active* knowledge we possess, while, *at the time we choose,* we may be in possession of much information on the topic *that is latent and inactive.* This is valueless *at that time,* though it may at some future time be active and influential.

Some one may say that it is of value because it has its influence in the formation of character, and while there is some truth in this, its value is only a negative one *at any time it is inactive.*

What I mean is this. I always act according to my character, and while it is true that all that I know, feel, and am, constitutes my character in its ensemble, yet it is also true that the knowledge, feelings and activities *that are dominant at any time constitute my available character at that time.* So I act, not according to what I know in the abstract,

but according to what is active at any one time. I always follow desire of some kind, immediate or mediate.

Some express this same thought by saying that we are always safe in following happiness, but not always safe in following pleasure, but I prefer the other expression as it does not necessitate giving any new meaning to terms, and, to most people, there is only a difference of degree between pleasure and happiness, while there is an intrinsic difference between immediate and mediate desires. The two may agree, but they may be very antagonistic. Let us look at some of the groups of desires that actuate us.

Selfish desires—social desires—sense desires—rational desires—sex desires, etc., constitute a few such groups which will serve to illustrate the complex nature of desire.

I may desire to do as I please, or as *some one else* wishes, or to follow authority, or to be miserable today thinking that it is necessary that I may be happy after awhile, or I may desire to be happy today, not believing that any future can be other than a succession of todays.

Some even desire to kill desire, thinking this necessary to happiness. You see that even these are following desire. Go where you will, or do what you may and you are still within the grip of some kind of desire. No desire, no motive, and no action is an infallible and invariable condition. The only question is, what desire should I follow?

Let me illustrate. I may, at this moment, desire to go out and get drunk, and at the same time, I may have learned by past experience, that drinking causes disease, misery, loss of friends, and many other undesirable things. Will I go and get drunk? I have, according to the above supposition, in my possession knowledge that would restrain me. Will it do so? Will I act as well as I know?

This depends on whether my knowledge is available, that is, active now that I am in the grip of the desire for drink. No matter how much I may know of the ill effects of drink, it will do me no good unless it is active now. It will be active tomorrow *after my drunk.* I will then see, feel, and know actively all that is in me about drinking, but do I have these active in me now, or is the immediate desire for drink dominant? Does this immediate desire control the situation and say what the associations and recollections shall be while it reigns? If it does, then all my other knowledge is only latent possibility now, it is for the present shut out and not available. The fact that it may come up tomorrow, cuts little figure today, for today I will act some way on the matter according to the assumption. This latter man is dual. One set of desires, the immediate ones tend to getting drunk, while the mediate desire which must also be for happiness tend to restraint, to soberness. There must be war 'till these are united, that is, 'till all of my knowledge is available at any time, 'till immediate and mediate impulses are balanced and the act that results be the fruitage of *not part* but *of all* that I know and desire.

What is true in this case is true in all cases, and it is because of lack of knowledge of these two sets of desires that so many run amuck, or fear absolutely to say that they are following desire at all, and really feel that it is a disgrace to do so; but disgrace or not, we must all do so. It is our soul motive.

I desire to save money and at the same time desire to spend it. Which will

I do? Here, as in the case of drink, the *desire* that finally results in action, will be an outgrowth of my available or active knowledge on the subject. When I act, it will be a child of some type of desire.

One other thing is too little understood and that is the influence of my beliefs or view-point on my desires. In this age when inductive thought is god of our reasoning, we are prone to belittle beliefs and their importance. As I am going in the near future, to write on this topic, I shall only drop a word here. Facts have no meaning in themselves. They derive their meaning from their grouping and they will be grouped, not according to their intrinsic nature, but according to our beliefs on the subject on hand, that is to say, one hundred facts will mean as many different things as there are beliefs on which they are strung. It is absolutely impossible to group facts of any kind, without some theory or belief, on which to string them.

From this it can be easily seen that my belief will control the arrangement of facts, and that this arrangement will settle the meaning of the facts, and that my desires relative to these, will, as a consequence, be largely influenced by my beliefs. My beliefs will determine the class of knowledge I possess, this knowledge will not only control my ability to choose, setting the limits of my choice, but will, by determining my active and passive character, determine what my desires will be. So we see that beliefs are of first importance. I must examine my beliefs if I would be safe, and know the vast range of their influence over desire and action. Belief is born of my available knowledge, and hence can vary every hour of the day if my reigning mood, with its control over association of ideas and memory should change that often.

Now, what is the relation of desire to belief? Here, as elsewhere, desire is primary and controls the thoughts, feelings, and acts, which organize into my beliefs; but while this is true, it is also true that once a belief is born, it will have a retroactive influence that cannot safely be ignored by any who would tread safely the road toward happiness.

Next month we shall commence the examination of the grounds and elements of happiness.

As He Ordered.

Not long ago an anxious mother brought her daughter to see a famous London physician. The girl was suffering from what some people call "general lowness." There was nothing much the matter with her, but she was pale and listless, and did not care about doing anything, even eating.

The doctor, after due consultation, prescribed for her a glass of claret three times a day with her meals. The mother was somewhat deaf, but apparently heard all he said, and bore off her daughter, determined to carry out the prescription to the letter.

In two weeks she was back with the girl, who was rosy cheeked, smiling and the picture of health.

The doctor naturally congratulated himself on his skill, and said cordially: "I am glad to see your daughter is so much better."

"Thanks to you, doctor," exclaimed the grateful mother. "She has had just what you ordered. She has eaten carrots three times a day, and sometimes oftener—and once or twice she had them uncooked; and now look at her!"—London Tit-Bits.

SUGGESTION AND CRIME.

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It is not my purpose herein to speak of the possibilities of the individual suggestionist in influencing another to commit crime. I think such cases are at least so rare as to be hardly worth considering. But the potency of collective suggestion upon susceptible minds in producing crime is quite perceptible. The physical basis of nearly all crime may no doubt be found in either hereditary tendency, abnormal environment or some neurasthenic impulse. In either case we would recognize that the individual criminal is not the only person responsible for his crime. Some of the causes lie beyond and outside of his own personality and others must enter into the responsibility for these causes.

But if this be true, in considering the physical basis of crime, it is no less true and much more far-reaching when we enter into the psychical causes of crime. Epidemics of crime and of the mob spirit are the most apparent instances and the most frequently spoken of. The mob, however, produces more than another mob. Instead of deterring from crime, it tends to reproduce, by suggestion, another crime similar to the one it intends to stop. It is said that the detailed accounts of the Spanish war in the papers tended directly and greatly to increase the number of murders in such districts as the Nineteenth ward of Chicago. The same is doubtless true of suicides.

If you want to do anything good you will begin to gather suggestions in all you read as to how to do it. And the same would be true if you should entertain the thought of doing something bad. And the more you read, the more irresistible would become the impulse to do the thing. But all this is a matter of common observation.

Another phase of the problem looms up with still greater significance, since we have begun to understand the laws of thought transference and telepathy. A group of neighborhood women get together in their afternoon sewing circle. In their gossip they get to talking about Tom, the son of the woman who is not present. Now Tom is a rather boisterous young fellow, overflowing with life, sociable and generous with the boys. But these women see nothing but predestined evil in all his wild ways. They not only accuse him of recklessly sowing his wild oats, but one says: "They say he drinks, too."

Another with prophetic wisdom suggests: "He'll go to the bad yet, you mark my word."

A third, more charitably inclined, ventures: "Well, I suppose he can't help it. Poor fellow, it's probably born in him."

Yes, it is born in him that very hour by the combined mental vilifications of that group of busybodies, and if Tom is at all sensitive he can't help getting the suggestions, telepathically, even though he be a thousand miles away. As a result he begins to feel an indescribable longing to do the very things they have spoken of

and put into his thought. He begins to manifest the dare-devil spirit and feels as though he must go it one better each time.

Others begin to talk about him and increase the force of the suggestion. Tom begins to do things that he never dreamed of doing before, and he does not know why he does them. But we know, because we see the thought in a hundred minds compelling the act. Finally one night Tom disgraces his family and the whole community by doing just what they have thought him into doing. And then, now that he has committed a crime, suggestion begins in good earnest.

Henceforth he is the victim of a bad line of suggestion that carries him, with no further effort on his part, to a felon's grave. All of society's inherited prejudice about the prisoner, all its morbid feeling about the jail bird, are centered upon poor Tom to break down his will and weaken his manhood. By the time he has paid the penalty of his crime, unless he is a remarkable personality, he is a mental invalid and needs a specific line of suggestive treatment to restore sufficient confidence in himself to meet the marble heart and the cold shoulder he is likely to encounter.

But suppose he still has sufficient courage to try to live a temperate and honest life. He seeks employment and finally finds it. He does well for a time. But the whole community knows him as a marked man. All are looking askance at him with suspicious eye. They are saying: "He's an ex-convict. See how quick he'll fall." They are all anxious for a chance to say: "I told you so." They say: "Once a criminal, always a criminal," etc. Tom does not hear all this, but he gets it just the same, for it's in the atmosphere. Though he be born of the blood of a saint and have had the training of a palace, the suggestion would be forced upon him.

The impulse to crime comes over him again, he knows not from whence, but we know. And when it is done, the creators of the crime look wise and talk about heredity, environment, etc., and thank themselves that they are not as other men.

The problem of criminology, therefore, is primarily and largely a psychological problem. It has heretofore been considered from various standpoints, either as a religious problem, a temperance problem, an anthropological problem, or a social problem. But back of all these aspects lies the power of suggestion in producing crime and its possibilities also in curing crime. And this observation is not a matter of theory.

The writer, as superintendent of the Central Howard Association, with offices in the Unity Building, Chicago, has for some time been working out the problem of the reform of the prisoner along this line. Coming into daily contact with ex-prisoners of all ages and stages of development, we have been able to observe both what suggestion has done and what it may do for the so-called criminal. In befriending these men and securing them employment we are able to give them many positive suggestions in the course of conversation.

We first inspire them with hope—the all-important element of success which has been well-nigh eliminated from their lives. We tell them they will succeed, and repeat the suggestion of our confidence in them until we inspire confidence in themselves. If they have had a weakness for drink, our strong suggestion that they have mastered the weakness is

nearly always effectual. Most of the men who come to us are of the better class of accidental criminals, but who yet have the incubus of adverse suggestion to drag them down, except for our help.

I am persuaded that even with many of the real criminal type, the most of whom would be somnambulistic, much could be accomplished in a few weeks by daily treatment, with exaggerated effect, under relaxed conditions. I am glad to call the attention of the more experienced suggestionists to the possibilities in this line, and will be glad to welcome any questions or opinions on the subject.

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PHYSIOLOGICAL HAPPINESS.

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The purpose of this article is to consider happiness—not felicity which is a degree of pleasure or enjoyment greater than happiness, nor bliss and ecstacy which are degrees of delight and enthusiasm greater than felicity. In ordinary parlance, by the term happiness is understood the positive state of pleasure or the emotional excitement accompanying agreeable sensations and ideas. All emotional states are reactions resulting from consciousness of sensations or from ideas—memories or imaginings of sensations. Wayland defined happiness as "pleasurable consciousness." To be of a happy disposition, man must be in the enjoyment of pleasurable sensations, especially bodily sensations, most of the time; for physiological happiness alone has any degree of permanency.

A state of happiness, a happy mood or disposition, is most perfect and lasting when the vitality is strongest and most vigorous, and is only assured by the continual experiencing of pleasurable sensations. A well-fed, well-nourished person is physiologically happy because the desires engendered by the instincts of self-preservation are appeased and because the adaptation of mentality to the physiological economy and to the environment is such that the exercise of a biologic function, or functions, within prescribed physiological limits, constitutes a source of pleasure. Technically at least, physiological happiness is quite a different state of affairs from that of enjoyment of the appetites and from that of gratification of the passions engendered by the instincts of paternalism and ambition. Appetites and passions, when normal, are legitimate, but the happiness which they afford is brief. When pleasurable sensations are excessive or otherwise improperly enjoyed and too frequently repeated, as in the periodical enjoyment of the appetites and

passions, a person's power to enjoy them may be more or less diminished, perverted, or even suspended.

Most works, whose object it is to teach mankind how to attain happiness or freedom from distress, tell us that "happiness is a state of mind and is not determined by external circumstances." While happiness is psychical in its nature, it is a certainty that happiness and distress frequently have their origin in external circumstances. The function of the brain, which enables man to exercise self-control over all mental action, is an important factor in determining happiness or a happy disposition. All must have noticed that in our better moments, in elevating emotional states, we are unconscious of many circumstances which under other conditions would be decidedly unpleasant or distressing. Again, the expressions subconsciously following sensations and ideas, which ought to afford us pleasure, are often repressed or suspended by the activity of a formalized intellect. Now, it is evident that the dissecting-knife of reason is not sharp enough for the majority of subtle influences which environ most persons. Humanity is not swayed by reason and common-sense alone but also by sentiment.

Sentiment very often determines how an object or condition shall influence us; hence, it is no gross exaggeration for us to say: Things and conditions are agreeable or disagreeable according as we view them with a mind whose eyes are fixed only upon the agreeable or with a mind whose eyes are fixed only upon the disagreeable. Does not a muddy, slimy, foul-smelling pond, which under ordinary circumstances is very disagreeable, often become an object of beauty and admiration when viewed from certain directions during the reflection by its surface of the rays of the sun? In fact, the display of colors due to reflection of the sun's rays by the surface of the water may make a person with an aesthetic turn of mind unconscious of the disagreeable features of the pond, for the time being. Remember that the mind cannot observe darkness when the eyes are turned toward the light.

Pleasurable sensations derived from the gratification of sensual appetites render a person temporarily happy; but he only can be esteemed physiologically happy who enjoys continual peace of mind—and peace of mind is possible only in persons who are conscious of agreeable sensations and ideas. A person, who is continually suffering those changes in the blood-vessels and in the organs of the chest and abdomen which are accompanied or followed by depressing and unpleasant sensations, pains, fear and distress of mind, cannot be physiologically happy. Of course, happiness is comparative. Temporary mental happiness may be induced in many persons, even in miserable persons, by those sensory and philosophical appeals which arouse and augment pleasant sensations and ideas, and which suppress, for the time being, disagreeable ones.

No man is born happy. Happiness, physiological happiness, is the result mainly of experience, of example, environment, knowledge, suggestion and suggestiveness, habits, and similar factors. Customs have a great influence in determining happiness; for "custom forms us all." We cannot agree with those who claim that knowledge, generally speaking, makes man unhappy. It may make some persons unhappy, but not all. Those whom knowledge makes unhappy are usually found to be in poor health,

to have been improperly educated, to be victims of lively imaginations, or to be persons who expect happiness to be thrust upon them, who expect to be happy in spite of their disregard of the necessary laws of health.

Who will say that knowledge does not increase the sum total of human happiness when he beholds mankind increasing in wealth, in wisdom, in mental and physical well-being, in morality, solving the problems of sickness, misery and poverty, and cultivating good-will towards fellowmen and lower animals? Surely the efforts of geniuses, talented individuals and sympathetic persons to create captivating ideas, wholesome emotions, pleasant sensations and charming expressions, have not been without their fruit, without their elevating effect upon mankind in general. Physiological happiness is pleasurable consciousness; but consciousness is not dependent upon or determined by external conditions alone.

Every change in the body, no matter what the character of the change may be, whether of internal or of external origin, is acutely or obscurely felt and consciously or subconsciously acted upon the moment it occurs. The brain, which is the center for conscious recognition of all subjective and objective impressions, dominates in well-trained and normal minds, usually more often than less often, all the organs of the body. While it is true that the active normal brain, by virtue of its inherent or preorganized mechanism for creative or productive mental action, possesses the capacity of influencing, controlling or even suppressing the functional activity of the other organs, still this capacity of the brain is largely, if not entirely, determined in the ordinary run of humanity by the conditions of the body, especially of the vital organs and blood-vessels.

All the bodily and environmental changes wrought by the practices and arts of man are the outcome of discoveries and inventions which were first psychical in nature. Every mental process in man or animal is accompanied or followed by a change, or by changes, in the animal economy and in the environment. All discoveries and inventions, tending to improve man's mental, physical and social condition, are first conceived or imaged in the psychical realm of mankind before they become real productions in the physical realm. There is always some improvement in our mental and physical condition, in our social condition or in our environment when there is real mental progress; and *vice versa,* when there is an improvement in our physical or social or environmental condition, there is usually a happy and meloristic tendency imparted to the mind. All changes, causing sensations and ideas, react upon the body and give rise to instinctive and emotional reactions.

The instincts and emotions are inseparably related. Definitions, at best, are incomplete and unsatisfactory, still it is hardly possible to get along without them. Instincts are biologic acts and reactions performed without forethought, mental action or individual experience by virtue of the mechanism of inheritance which every living creature possesses. An emotion is a strong impression, resulting from sensations and ideas, producing a physiological and physical reaction correspondent to its nature, either to appropriate and enjoy or to avoid and repel the exciting cause. For present purposes these definitions of instinct and emotion must suffice. Instinct-

ive reactions are the result of changes induced in the muscular system, in the blood-vessels and in the organs of the chest and abdomen by impressions affecting the lower nerve centers—the reflex and automatic centers of the sympathetic and central nervous systems. These muscular, vascular and visceral changes, in turn, impress the brain cortex, producing the psychic reactions or states called emotions. Reason determines our self-control over all mental action, while instincts and emotions primarily determine our thoughts, the character of our thoughts and the persistency of our lines of thought in certain directions. Conscious action and much subconscious action, in man, is the direct result of thought; hence, the important role played by the emotions in health and disease demands careful consideration at the hands of all psychical and psychophysiological healers.

It is to be regretted that the relation of emotional state to the complaints of persons during disease and distress has not been the subject of as wide-spread and careful investigation and consideration by doctors and psychical healers, as its importance warrants. While the thinking faculty—the ratiocinative side of the mind, and the more derivative phenomena of memory, will and judgment have been subjects for study for thousands of years, the affective side of the mind—the moods, has been a subject of less frequent investigation. Yes, the emotions have been thought to be subjects worthy of consideration only by persons with lively imaginations; hence, the consideration of the nature, origin and purpose of the various emotions was left almost entirely to poets, musicians, painters, sculptors and the various classes of expressionists. But, as a rule, artists and expressionists have treated the subjects of moods, or of emotional states, in such absurd, loose, imaginary and arbitrary fashions, that the relative importance of the emotional states to the physiological disturbances in disease and mental distress has not been properly appreciated, both by the medical profession and the laity.

Physiological happiness is mainly the result of a brisk circulation of normal blood through the capillary blood-vessels, especially through the blood-vessels of the nerve ganglia and ganglionic nerve plexuses of the sympathetic and central nervous systems. Whatever increases the rapidity of the flow of blood to and through the vital organs of the chest and abdomen, within physiological limits, reacts upon the sympathetic ganglia and nerve plexuses and causes impulses from these ganglia and nerve plexuses to reach the brain cortex where consciousness of sensations, if agreeable, through association of ideas, in turn, engender the mood called happiness. As is well known, the sympathetic nerve ganglia and plexuses are mostly situated in the neighborhood of the heart and stomach; consequently, it is here that the glow which accompanies happiness, felicity and bliss is most strongly felt. It is common knowledge that the ancients, the poets and, especially, the clergy describe our emotional feelings, whether elevating or depressing, pleasing or disagreeable, as coming from the heart or breast.

Those pleasurable sensations that are experienced when, as the poet expresses it,

> ——"A young man's fancies
> Lightly turn to thoughts of love,"

are first felt in the chest, in the region of the heart, according to the writings of poets and the accounts given by men who claim to have experienced true or instinct-

ive love. It is in the chest that the young woman, when conscious of unrequited love or, as poets would say, when the light is gone and all seems dark and gloomy, first feels the distressing sensations which cause her so much misery. No wonder, poets, both ancient and modern, make the heart the *fons et origo* of all emotional feelings, of happiness and misery. Francis W. Bourdillon, who established his reputation by writing the poem entitled "Light," clearly makes the heart the fountain of happiness and distress, in that poem.

"The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the setting sun.

"The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done."

(To be continued.)

PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, TRINITY PARK, DURHAM, N. C.

Proper Breathing. Closely associated with exercise is the matter of breathing. One reads a great deal these days about deep breathing and special breathing exercises, and there are various "arts" of deep breathing advocated and advertised for sale. A knowledge of the breathing apparatus and an understanding of the act of respiration should enable anyone to get the right idea of breathing and to appreciate the value of this important function of the body.

Air is one of the life essentials so often referred to by Dr. Parkyn, and it is necessary to a normal, healthy condition of the body that sufficient of it be constantly breathed. It is the quality of the air we breathe, as well as the quantity, that must be duly considered. The lack of appreciation of the importance of breathing pure air is the cause of a great amount of weakness and susceptibility to disease. The main cause of so much consumption or tuberculosis—the "white plague," as it has come to be called—is lowered vitality from an inefficient supply of pure air to the lungs. Taking vitiated air into the lungs poisons the blood, and the consequent lowering of the vital forces favors the development of the tubercule bacilli or any other disease germs. In mountainous Mexico, where tuberculosis should be unknown, it is quite common among the "greasers," or lower class of Mexicans, and this is due to their custom of sleeping with their heads covered up in blankets, and breathing, over and over, their own vitiated exhalations. They wake, or are awakened, each morning, as if from a stupor; practically, they are auto-intoxicated or poisoned, and it is easy to comprehend the ill effects of this nightly repetition. This custom is common among the negro race, also. A person accustomed to sleeping in a well ventilated room would have a feeling of suffocation

in a few minutes with the head covered, but if it were to be persisted in, the system would gradually yield, as it does to the effects of various drugs and poisons. I have noted, personally, the conditions I have described, among Mexicans and Negroes.

A dozen pages could easily be written on the subject of proper breathing and all that goes with it, but I will now give a description of the breathing apparatus and the act of respiration, as concisely as possible, but with sufficient detail to permit valuable and practical deductions being made.

The lungs are situated in the thorax or chest, which is a closed cavity, having no communication with the outside world except by means of the respiratory passages. The air enters these passages through the nostrils or the mouth and passes through the larynx into the trachea or windpipe, which divides into two tubes (bronchi), one to each lung.

Respiration consists of the alternate expansion or contraction of the chest, by means of which air is drawn into or expelled from the lungs. These acts are called inspiration and expiration, respectively. The act of respiration is necessary to maintain animal life, to provide the means of continual absorption of oxygen and excretion of carbon dioxide or carbonic acid gas. By the blood, oxygen is absorbed from without and carried to all parts of the organism, and, by the blood carbonic acid, which comes from within is carried to those parts by which it may escape from the body. Oxygen is of vital necessity to all the cells in the body. The nerves, muscles, brain, and every function in the body, are dependent on a sufficient supply of it for their tone and proper working power. Oxygen is the fighting element of the red corpuscles of the blood in combating the presence and effect of disease germs which enter the system. The blood stream collects the result of this conflict, and the waste matter from the broken down tissues of all parts of the body and, in the form of carbon-dioxide, they are expelled from the system, chiefly by means of the lungs. The blood in the lungs comes into close contact with the fresh air taken into the air-cells, and an interchange takes place; carbonic acid gas being given off and oxygen taken up.

The matter of deep exhalations is as important as that of full inhalations. Whatever waste matter is not properly eliminated by the lungs is left for other organs to carry away, or it is retained in the system as a poison.

It can be taken for granted that no organ is intended to partially do its special work, and it is a fact that any part of the human economy which is not used becomes atrophied and ultimately loses the power of acting.

The lungs, then, should fully perform their special work, and all parts of the lungs should be duly used in order to retain their capacity for work. In habitual shallow and improper breathing, all the air cells of the lungs are not brought into action, and, eventually, more or less of the lung capacity is lost, and the vitality of the body is lessened in proportion.

The act of inspiration takes place by the chest expanding, by means of the inspiratory muscles, and the quantity of air taken into the lungs varies according to the size of the chest, the mobility of the chest walls, the strength of the respiratory muscles, the tone of the lung tissue, and the condition of the air passages.

Exhalation or expiration requires no

muscular action except where it is a forced act, for the relaxation of the inspiratory muscles, the lessening of the chest cavity and the elasticity of the air cells is sufficient to expel the air.

The main breathing muscle is the diaphragm, a somewhat triangular and flat muscle which forms the floor of the chest cavity and the roof of the abdomen. In relaxation it is arched upward, but when the act of inspiration commences it contracts and descends, thus increasing the space for the base of the lungs to expand. The expansion of the lungs during inspiration presents some peculiarities in different persons. In young children it is effected chiefly by the diaphragm, which, being highly arched in expiration, becomes flatter as it contracts and, in descending, presses on the abdominal organs, pushing forward the front wall of the abdomen. This is called the ABDOMINAL TYPE of breathing. In men, together with the descent of the diaphragm and the pushing forward of the front wall of the abdomen, the chest and the sternum (breast bone) are subject to a wide movement in inspiration. This is called the INFERIOR COSTAL TYPE of breathing. In women, the movement appears less extensive in the lower, and greater in the upper, part of the chest than in men, and may be called the SUPERIOR COSTAL TYPE.

The main object in proper breathing is to breathe deeply—deep enough to bring into use all parts of the lungs, including the most remote air cells. A combination of the previously mentioned types of breathing is the proper type to be cultivated. By it the chest cavity is increased to its utmost in all directions. Comparatively few people habitually breathe deeply, naturally.

There are many factors which tend to produce shallow breathing and I will mention a few of them: Interference or partial obstruction in the air passages, nose, throat and bronchials; lack of any physical exercise which requires the use of the full capacity of the lungs; tight clothing; various forms of nervousness; digestive derangements; overeating; lack of pure air in working and living rooms; effects of stimulants, drugs, tobacco, etc.

To acquire habitual, deep, full breathing, the conditions which tend to antagonize it should be first attended to, and then the daily practice of deep breathing exercises will accomplish its purpose.

Take in through the nose slowly as much air as possible. (At the beginning of the effort the front of the abdomen should project forward, followed by lower chest expansion, and finally the lifting of the upper chest.) When the lungs seem to be filled to their greatest capacity, pause for a moment only and then allow the air to be expelled slowly, but occasionally force it out. I have always claimed that it is not advisable to hold a full inhalation for any length of time, for the reason that the practice tends to reduce the elasticity of the air cells by over-distension, although if done occasionally it may be beneficial.

Many persons will have difficulty at first in practicing this method of breathing, but really it is very easily acquired. Trying it before a large mirror and placing the hands over the abdomen will help to get the right movements. At the end of the inhalation, if done standing, it is well to elevate the shoulders slightly, thereby raising the collar bone and allowing more space for the small upper lobe of the right lung to inflate. This part of the lung is frequently a starting place for tubercular disease. Some variation can

be given to the breathing exercises by inhaling quickly and exhaling slowly, and vice versa. The exercises can also be practiced while walking, without attracting undue notice. At least sixty repetitions of the exercise should be made every day, in doses of ten, and with a week's practice the increase in the capacity to take in air will be quite noticeable.

The rapid breathing that is induced by running or fast walking is fine exercise for the lungs and the respiratory muscles. A well-known writer of the day has said "if all school children, during their school course, were given ten minutes' exercise in deep breathing daily, it would do more to combat the spread of consumption than anything else."

The average lung capacity of the healthy, adult man is placed at 240 cubic inches, but I do not think it is as great as this. A good plan is to test the capacity of the lungs occasionally, by means of a spirometer. To those sufficiently interested in the development of lung power I will recommend an instrument which will be of interest and value to them, if they will write to me. Besides increasing the lung power, which is tantamount to increasing vital power, the practice of deep breathing exercises, followed by habitual deep breathing, will give an improved appearance to the individual by promoting a correct carriage of the head and chest. The exercises given in last month's issue will strengthen some of the respiratory muscles, and, together with the deep breathing exercises I have given, if practiced daily, will, in a short time, change a flat chest, accompanied by stoop shoulders, into the desirable, full chest, correctly held, and ensure a proper carriage of the shoulders.

While on the subject of proper breathing, I may be expected to say something of the injurious effects of corset wearing.

From the description I have given of the mechanism of breathing, it must be evident to all that corset wearing prevents full and correct breathing, and where it restricts the natural movement of the front abdominal wall and constricts the lower chest girth, the abdominal organs are forced out of their natural positions and various displacements and other ailments peculiar to the sex frequently occur.

Next month I shall describe the skin and its functions, and discuss the subject of bathing.

Why Should I Not Talk of My Troubles.

This question is important enough for capitals. It is asked in all sincerity, and with a real desire to know, and when the writer adds—"If I do not speak of my misery I shall be forever dumb, for there is nothing else to talk about." The effect is pathetic, and would be lachrymose if I would allow it. But I have learned better—learned it by wading through oceans of tears—my friends' and my own. It was not necessary that I should part with health, strength, and courage through such use and abuse of the emotions, but like our friend I said: "Why should we not talk of our troubles, why should we not weep together when there is nothing to smile about, and nothing pleasant to talk about?"

And so we sniffled, and speculated, and parted, limp as rags, and sorrowful as Rachel.

This foolishness was not of a very remote past. It was my duty to weep with those who wept, and in order to comfort

my companions to have my story of desolation a little bigger than theirs.

Some of you may shake your heads solemnly at this point and declare that you never tried to exaggerate your miseries, but I beg leave to differ from you. Whether you tried or not, you did it, and many of you are doing the same old business in the same old way this very moment. I think the only thing that saved me from utter physical collapse was a wonderful sense of humour, which often came to my rescue in what I then considered the wrong places. But I know now that this was the normal and the other the abnormal attitude. Deep in my heart was the understanding that there was really no good reason for this suffering and complaining, and the best part of my knowing was that God had nothing whatever to do with it. Still, as our friend says, I should at this period of my history have been dumb had I not talked of trouble, for the seeming was all on the side of tribulation.

"Why should I not talk of my troubles?"

Because you have no trouble, and to talk of something that does not exist is an absurdity.

Sounds hard and untrue, does it? It would perhaps have sounded exactly that way to me once, but I think even in the most severe attack of sickness and poverty-delirium I should have pricked up my ears with an intelligent wish to hear more on so desirable a subject.

Would you grieve over the shadow that the sun casts in front of you as you walk in the fullness and warmth of its light? "Ah," you say, "I know that to be a shadow. There is no power in a shadow to hurt me. But would you call sickness and poverty, a profligate husband, and a disobedient daughter, shadows?"

Every one of them. Alter your relation to these things, and see how quickly they change. A zenith sun casts no shadows. We must not permit the sun of our existence to rise or set. It must be for ever overhead.

I wish I had a new language—the language of the angels, perhaps—to explain the almightiness of this truth. Try and remember that your sun shines for you, and to understand that you cannot shine it for any one besides yourself. No matter how close the apparent relations between yourself and others—husbands, wives, children—there is no real relation unless you are in spiritual sympathy. In that case "love worketh no ill to its neighbor," and each possesses and appropriates his zenith sun. In such instances shadows and cross vibrations are impossible.

These conditions are exceedingly rare, because so few persons are aroused to the value and necessity of their own individuality.

A long time ago, years before I knew anything about mental supremacy as a working factor in life, I wrote a very radical book. It was crude and impolitic, but with all my ignorance I have never written anything since that held more truth. In one place I dared to contradict the old saying that "As you make your bed so must you lie." I said in no uncertain language: "Get up and make it over again. Get a new bed. Burn the old one. Do anything but continue to stay in discordant conditions."

"Why should I not talk of my troubles?"

Suppose your trouble is a wayward son, or a disobedient daughter. Do you think it fair towards those you are anxious to help to spread the stories of their esca-

pades among those who will forever remember them? These children will reform, and come into a beautiful consciousness of truth. Their experiences which you so much deplore will lead them into safe harbor, and, if not now, after a while. It looks awful and seems very hard to you, but, if you will cultivate a passive silence and a listening attitude, you will see and hear many comforting things. When the wild oats have been sown, you will forget all about the faults that occasioned you so much anxiety, but your friends and neighbors will never quite believe in the new crop.

I tell you, and I know, that there is no need of all this sorrowing and sickening and dying. Tribulation is a habit. This truth was wrought out in me by experience, at the expense of health, happiness, and everything worth living for. How jolly it would be if you would take my word for it, and stop your fussing before your hair turns white, and "the grasshopper becomes a burden!" To wake up at such a time means a vast amount of pulling down and repairing, a task that very few have the courage or the faith to undertake.

To put a good word in place of the complaining one, to smile bravely when tears would be easier—and remember that these are easier only because of habit—to keep silent in an atmosphere of discord, is to attract peace and happiness instead of pain and sorrow.

Until we are able to "right about face" in this fashion, we shall be incessantly fighting shadows.

"As a man thinketh in his heart so is he."

This is the greatest truth that was ever enunciated. This truth is always antagonized by grumblers. They cannot bear to hear the scriptural passage quoted. It does not apply to them. Their troubles are all real; they do not think them. But they do. Let them stop thinking misery and go to thinking joy, and joy will materialize. Every human creature is a complete universe. The star next to me may look as if it were going to fall from the sky, but it will not, and my fear is only a foolish dream. Nothing ever falls. Nothing is ever destroyed. We look at our dear drunkard with streaming eyes and a heavy heart, and we say that "he has fallen so low." But the law of his being compels him to get up again, and he will keep getting up until he gets up and stays up. We do not like the process. We should refuse to see it. We should be too occupied with our own growth and the evolvement of our own happiness to grope about in the shadows of another. Let each universe manage its affairs. We have enough to do to attend to our own business.

Above all, let us try to realize that not one creature is outside of the Great Heart of Love. There is no way of getting out, and, knowing this, it should not be difficult to trust ourselves and our loved ones to such a power. It is then we realize that we have no troubles.—*Eleanor Kirk, in Expression.*

It is stated that Johns Hopkins Hospital uses no drugs in the treatment of typhoid fever, and yet has a larger percentage of cures than any other hospital in the country. This is a very bad report to get into circulation in the state of Missouri, where the allopaths have so strongly fortified themselves by statute that other modes of treatment are to be wholly abolished.—*Medical Arena.*

THE ART OF EXPRESSION.

BY ANNIE WARD FOSTER, CHICAGO, ILL.

"All expression is the manifestation of the being by the body and its agents."

We all know that the body is merely the material covering for the being, the house in which dwells that imperishable part of man, the Soul.

We cannot begin too young to study to refine and beautify this House; to learn that strength is health, and health is beauty and happiness.

Our first duty is, by the proper physical training, to put this body in fit condition to express our emotions in the highest and most artistic manner, and to learn that incorrect poise favors the development of many diseases.

A careful study has proved to me that a normal, healthy child will stand correctly until the age of four; then he begins to imitate the older people of his acquaintance, and often he is surrounded with people who stand incorrectly. See how important it is that every mother should understand physical work, to be able to correct her child in an intelligent way.

I have in mind one mother who brought her child to me for corrective work—a girl of ten years. Her first question was: "Can you do anything for this child? I don't see what is the matter with her. I have always told her to throw her shoulders back." So she had, and the child had obeyed to the letter. The shoulders were thrown back until the poor little body was almost deformed—large, protruding shoulder blades, deep hollows in the neck, lungs contracted, head pushed forward; all done by incorrect poise.

It took six months of intelligent exercise to correct the child's deformities.

Exercise, to put the muscles and joints in condition, so the nerve force flows freely from one joint or articulation to another. Exercise, to give smoothness to your movements, and bring grace. Learn to breathe correctly. Learn to obtain perfect control of the body by the proper exercises; for perfect control of the body assists to perfect control of the mind.

The better the condition physically, the purer the thoughts.

Cultivate a happy, sunny disposition. A happy expression on the face is always the result.

How often I sit and study a crowd of people, and wonder how many realize that each individual is a picture of some kind. Why not study to be an agreeable, beautiful picture, instead of an ugly and awkward one? Not only study the theory of expression, but the practical exercises which produce it. The most perfect of all expression of the body and its agents is poetry dancing. When studying this beautiful art my teacher gave me all the exercises to put me in condition for this work, and said, "Now take the poem you want to illustrate and dance."

It is the same in teaching a person to walk, to enter a room, the proper street carriage, or the drawing-room bows, etc. Teach the exercises that produce them. This is the only way to avoid affectation and to be individual in what we do. We should remember that all must come from within, for true expression and endeavor to train body, mind and will power to work in perfect harmony.

Queries and Answers.

PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 21. The Treatment of Epilepsy.

I have a patient, a young man, 26 years of age, who has been troubled with epileptic attacks for the last five years. The attacks come on every three or four weeks and nothing has given marked relief. He is likely to have two attacks in one day and then there will be no sign of them for three or four weeks. He always loses consciousness and frequently injures himself when he falls.

The patient seems to be in fair general health, although troubled a little occasionally with constipation and a very foul breath.

Can this case be cured by Suggestive Therapeutics. He has taken several different treatments and was circumcised three years ago but no benefit followed the operation.

What suggestions should I give?

Illinois. A. M. F.

[The treatment of epilepsy by any system of treatment is unsatisfactory if a cure is looked for; but as much can be done to relieve this trouble with Suggestion as with any other treatment. In fact, I have seen cases greatly benefitted by Suggestive-Therapeutics after numerous other methods of treatment had failed to give any marked relief.

Hystero-epilepsy has been cured by almost every system of treatment, and no doubt the many cures of epilepsy, positively claimed by different systems of treatment, have occurred in patients suffering from this form of the complaint. I cannot say that I know of a single case of genuine epilepsy which has been cured by any method of treatment, unless the trouble was the result of pressure on the brain from a tumor, fractured skull or syphilitic gumma.

An operation sometimes completely relieves the patient in the case of a tumor or fractured skull, and specific medical treatment will frequently relieve the patient if syphilis is the cause of the trouble. But it is the obscure cases from which these causes can be eliminated that I refer to chiefly in this reply.

Some authorities claim that there is an analogy between epilepsy and chronic sick headache, and their claims are not unreasonable. Certain it is that the Suggestive treatment given for chronic sick headache will greatly benefit the epileptic. Sick headache can be perfectly and permanently cured in every case by Suggestive treatment, but, as I said before, I have never seen epileptic fits perfectly relieved, although a great deal can be ac-

complished in getting the patient into better mental and physical condition, lessening the chances of injury and lengthening the period between the attacks.

There are certain medicines which will stave off the attacks for many months, but in the end, the attacks, when they do occur, are always more severe, and the patient frequently becomes a slave to the drug and the mind is generally impaired.

In chronic sick headache, the waste products are formed more rapidly than they are eliminated; the result is that when a certain quantity of them have accumulated in the system the headache appears. The waste products seem to undergo a change at this time, producing the disturbance, and are then eliminated from the system. The patient feels better for awhile, but gradually the storing up of the waste products occurs again and another headache is the result. This regular storing up of the waste products seems to account for the regularity with which the sick headache appear. The same phenomenon appears to be present in the epileptic patients. The majority of them suffer from dyspepsia or constipation, or both. Many of them will say that they are likely to suffer with an attack if they do not eat judiciously and keep the bowels regular with laxative medicines.

I have seldom seen an epileptic who gave careful attention to the "life essentials"; in fact, it will be found that the average epileptic does not partake properly of these essentials.

The general health of the epileptic must be improved by directing the thought impulses, by suggestion, to stimulate the main organs of nutrition and elimination, and the life essentials must be looked after carefully. As digestion, assimilation and elimination improve, the period between the attacks will grow longer.

Suggestions must be given to lengthen the warning the patient receives before the attack. This warning sensation is called "the aura." The moment the patient feels it he should lie down, or place himself in a position in which he cannot meet with injury; then he should breathe rapidly and deeply and endeavor to fight off the attack by exercising his will power. He will frequently fight successfully, and the harder he fights the easier it becomes to withstand subsequent attacks. Secure the patient's co-operation by explaining to him the theory of the cause of his trouble and let him feel that it is possible for him to assist himself. He will take greater interest in following the treatment, and when he finds his health improving you can replace his dependence, fear thoughts and hopelessness with self reliance, courage and hope.

I wish readers who have epileptic patients under treatment would follow the lines of treatment I have suggested and send me a statement of the results obtained for publication.—ED.]

Query 22. Phenomena Following Religious Revivals.

With the close of winter the annual wave of emotional religion that usually reaches us about mid-winter and lasts until early spring, has began to subside, and the March winds have sufficiently cooled us off to look back and count the cost of the "harvest of souls."

Here in this and adjacent communities, the student of psychological phenomena is brought face to face with humanity in the "raw," and has a wide field for research and usefulness.

In order to temper the truth with charity, and to say as little about the moral and intellectual condition of these communities as possible or an attempt to discuss this many-sided social problem from a medico-legal or

other standpoint, it will be enough for the general reader to say that they (speaking collectively) are profoundly ignorant of the psychological and pathological effects of these annual "outbursts of religious mania."

A couple of cases will better illustrate the baleful effects of these "revivals" than anything the writer could say.

CASE 1.

About three years ago the Freewill Baptists held a revival near here. The meeting was attended by the usual congregations of country people, whose simple (or vicious) minds had been stored with all sorts of uncanny impressions of the great hereafter from childhood. The preachers, zealous and unlearned, did all in their power to illume these *Rembrantish* pictures with lurid stories of the lake that burns with fire and brimstone and the worm that never dieth, with here and there pathetic references to graveyards, departed friends, etc.

Among those in attendance was a youth about 15 years old. Without moral or intellectual training. Sallow complexion, hair and eyes light. talents mediocre, even for that community, as impressionable as clay, whose parents for several generations never knew a restraint except from the fear of "the statutes in such cases made and provided."

This youth became enthused with the prevalent excitement.

The meeting "broke," a few weeks later the youth was found to be suffering with *priapism* (we do not know what the doctors pronounced it), result cerebral degeneration, paralysis and death. Caused by intense sexual desire.

CASE 2.

During the latter part of the past month the people around the base of Chimney Top Mountain were abundantly blessed (?) with gracious outpouring of the "spirit," superinduced by the eloquent sermons (?) of brothers Y. and F. Mr. D., aged 33, married, and a devout "Freewill," attended this meeting. He made a new, and what was said to be, a *bright* profession of religion. He renounced his allegiance to the Freewill Church and espoused that of the Primitive Baptists. In a few days he developed symptoms of religious *paranoia*. He announced that he had the faith of the Apostle Peter; that he could walk the waters, etc. In an interval of clouded consciousness he wandered away from home, and attempted to baptise himself in a small and insufficient puddle of water. His condition soon became so serious that a "doctor" was called. He proceeded to administer all sorts of sleep producing, vitality-destroying powders, pills, etc. Result, 31 hours unconscious sleep, and death without waking.

Query—If it is an admitted fact that in persons presenting these phenomena—as these cases indicate—the sexual consciousness runs in *pari passu* with the religious, could not these alternating abnormal states be reversed by suggestion, the dis-harmony destroyed and nutrition established by the same method? Is it not then the duty of the practicing physician to avail himself of every means calculated to place himself in closer communication with the psychological and pathological conditions? It is for this class of unfortunate sufferers whose disease is not sufficiently developed to be easily discernible by the generally adopted methods of diagnosis, that they should direct their best efforts.

Tennessee. J. W. T. P.

[The persons who are so profoundly influenced at these revival meetings are always found to be good hypnotic somnambules. I have been able to test this point personally.

About one year ago, in this magazine, I gave a description of the "Holiness meetings" held in Chicago, at which many curious phases of the effects of suggestion were witnessed.

These revivalists are simply hypnotic operators who do not understand the force they are handling, and the people they influence are the hypnotic somnambules. Every student of suggestion knows that the hypnotic somnambules can be made to do or say almost anything suggested by the operator. They are easily influenced in every walk of life, but the hypnotic seance or a revival meeting simply emphasizes the fact in particular cases.

No doubt a physician who understood suggestive-therapeutics and the personality of the somnambule could have saved both the cases mentioned in this letter.

Without doubt these revivalists are honest in their belief that they are doing good, but when the knowledge of the operations of the law of suggestion becomes more widespread, we shall have fewer revivals, and those at present engaged in this line of work will understand the force they are using and the injury they have been working in their ignorance.—ED.]

Query 23. Muscle Reading.

Speaking of mental telepathy; can you tell me under what conditions the blindfold drives are made? Surely this is an evidence of telepathy.

I witnessed one of these drives a short while ago and the driver did not come in contact with any of the committee until the drive was over; then, after leaving the carriage and while hunting for the hidden article, he took hold of the hand of one of the committee.

Will you kindly give us what information you can on this subject?

Colorado. E. H. C.

[As a rule the driver, when blindfolded, takes the hand of one of the committee, but some entertainers perform the feat without touching anyone while driving. The fact that the operator in this instance found it necessary to take hold of a hand after making the drive in order to find the hidden object, shows in itself that part of the performance, at least, was carried out by "muscle-reading." The "drive," without contact with a member of the committee, requires even less experience and cleverness than the muscle reading. It is very simple. Next month I will answer this enquiry in full and give explicit instructions for performing the feat. Any reader of this magazine, with a little practice, can duplicate the feats of any of these "showmen." Their feats are not performed by telepathy, as many are led to believe because they cannot understand by what other means they might be accomplished.—ED.]

A Subscriber's Opinion.

Editor SUGGESTION:

In the January, 1902, issue, under head, "A Telepathic Performance," query 9, you mention the Zancigs' performance, and are to give a test this month. I should certainly like to be present if I was in the city, as I feel certain he works with a system. When I tried Mr. Zancig, I told him his taps on the slate he uses, either with his wand or chalk, were a signal. He denied it and agreed not to tap nor say a word, and to let me ask the question. I pointed out to him the word "Enen" on a card and myself asked Mrs. Zancig what name it was. She wrote Emma. Somehow he had given her the first letter. *He then spoke to her* and she wrote Enu. *Then he spoke again,* and she wrote the correct name.

In one part of his public performance he makes use of the well known spoken code and the prearranged code (on colors). Now, if he *can* give a telepathic performance, why does he use a code of signals in any part of his performance? He is a showman and gives a first-class performance, but why does he not rest content with that? I shall look for the report with interest. H. S. T.

A Bogus Medium.

HERBERT A. PARKYN, M. D., C. M.,

Dear Sir: In commenting upon the recent letter of H. Bourlier, on page 109 of the present volume of SUGGESTION, let me say that what the Rev. Stanley S. Krebs describes as having witnessed during his investigation of the so-called "Dr." Slade, exactly reproduces my experience with that very eminent fakir. Mr. Bourlier is evidently not acquainted with the

exhaustive report of the Seybert Commission of the University of Pennsylvania, some twelve or fifteen years ago, during which Slade was so thoroughly unmasked, mainly through the kindly offices of Kellar, the magician, who convinced the Commission of his ability to do all of Slade's tricks in a smoother and more exact manner than Slade was capable of, and then explained the mechanical devices and manipulation by which they were produced. At that time I gave the matter much study and I issued in the Philadelphia papers of that day a challenge to Slade, offering to appear jointly with him on any platform and reproduce his slate writing tricks as skillfully as he could produce them, explaining to the audience my methods afterwards, provided he would allow himself to be put under oath by a competent magistrate and then undergo cross questioning as to whether my methods materially differed from his. Of course, Slade ignored this challenge, or backed out of it, precisely as the Zancigs have recently done with you, and as all such people will do when they are brought face to face with investigators who have made a special study of what might be termed occult mechanical processes.

Let me add that Mr. Bourlier's allusion to Sir William Crookes is rather inopportune, as it is well known to competent judges that Sir William, like so many men trained only in one particular branch of science and utterly unfitted for investigation in another, has allowed himself to go to the extent where his judgment on all such subjects as these is of no value whatever in the eyes of his previous scientific associates. The fact that a man may have become eminent in a particular department of scientific inquiry, or in any other walk of life, does not naturally fit him for eminence in some utterly remote process of inquiry. The late Luther Marsh, than whom New York produced no brighter legal light, who died a driveling idiot, the victim of that malodorous medium, Anne O'Delia Dis DeBar, who has recently been sentenced for a long term of years because of her unspeakable practices in London, is in point. To deal with problems, such as are connected with the exposure of persons like Slade, the Zancigs, Katie King, the Bangs sisters, and others, it is necessary to have the same training and quick perception in but little known mechanical processes that enabled me to expose the notorious inventor of the Keeley motor, and point out in the scientific papers of this country how his work of deceiving the gullible public was carried on, which I did nineteen years before his death laid bare the fact that my expose was based upon absolutely correct principles. Faithfully,

EUGENE MURRAY-AARON, M. D., Sc. D.

[Dr. Aaron is editor of Cram's Atlas.—ED.]

The Combination Offers.

Every reader of this magazine has been sent circulars describing the combination offers of the Chicago School of Psychology.

Careful attention should be given to these offers, as they are really remarkable. Some of them entitle the purchaser to a free scholarship at the Chicago School of Psychology, and any of them entitles the investor to take the personal course at any time for a reduced rate. Read the offers over carefully, select the one you want and send for it at once. The offers are good till June 1st only. Tell your friends about them.

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HERBERT A. PARKYN, M. D., C. M., Editor.

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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

The investigator of occult phenomena, particularly the beginner, sometimes experiences difficulty in determining what phenomena are genuine and what are fraudulent. Some of the fraudulent phenomena are so cleverly operated that occasionally they deceive the very elect. This being the case, it is evident that a new investigator is likely to be carried away with any phenomenon which he cannot fathom, no matter how fraudulent it may be, and in accounting for it is apt to accept the explanation given by those who perpetrate the fraud. Again, phenomena occur in private circles where all chances of fraud or trickery are absent. Many of these phenomena are very easily accounted for, but because the members of the circle do not understand the real and simple explanation for some of them, they are attributed to the work of departed friends. For example, table tipping, so often attributed to the work of spirits, is generally due to the unconscious muscular action of the sitters whose hands are resting on the table. This muscular movement is known as "unconscious cerebration."

A few days ago I received a letter from a worthy and conscientious investigator who had been sitting nightly around a table with a number of his friends for many months. The table invariably "rapped" out correct answers to their questions. Among these friends was a drunkard, and he was so convinced that the tipping was the result of spirits that he asked it questions about his condition, what he should do, etc., and followed the answers faithfully, with the result that he gave up his drinking habits and is a teetotaler to-day. Good for the table! I say. But does this prove that the tipping was done by spirits? Not at all! Now I do not say that none of the tipping is done by spirits or by forces other than the unconscious muscular movements, but in order to investigate intelligently, the beginner should understand that *at least some of the table tipping is due to muscular force unconsciously used.* Knowing this fact, the investigator will not attribute table tipping, due to muscular force, to departed spirits; and if he witnesses phenomena which he can say are not produced by muscular movement, then his evidence is of value, and we are confronted with phenomena which must be traced to other causes. But of what value is the statement of a person who has witnessed table tipping, unless he understands that a table can be tipped by the unconscious muscular action of persons whose minds are concentrated upon what they desire the table to do.

My correspondent found fault with me, said I was a foe to spiritualism, and hoped the magazine would not succeed. All this because he has been able, with a few friends, to make a table tip and cure a drunkard. Now, what is one to do with a case like this. Here is a good, honest spiritualist who probably has never heard of unconscious muscular action tipping a table, and because he does not know of this force he is ready to attribute the tipping to spirits. His tipping may have been produced by spirits, but in order to make his statement convincing he has to be in a position to say, "I understand what unconscious muscular action will accomplish, but all possibility of muscular movement was eliminated from our experiments."

To be logical, we are bound to accept the simpler of two explanations; and it has been my object in this magazine to give simple explanations for various phe-

nomena, so that investigators can eliminate the phenomena which can be accounted for by simple, reasonable explanations.

In the future, readers of this magazine who have been attributing their table tipping to spirits will be able to eliminate all chances for muscular movements, and then the results they obtain will be worth while investigating closely. Similarly, by exposing the fraudulent methods employed by impostors in producing so called spirit phenomena, our readers will be able to detect fraud when it is operated, and thus enable us to investigate phenomena which are genuine and worthy of investigation.

I do not like the attitude that many have taken; *i. e.,* that I am opposed to spiritualism. I AM NOT. On the contrary, I am doing a service for spiritualism and the spiritualists, by openly exposing the methods used by the bogus medium impostors, so that these parasites can be wiped from the face of the earth. In this way, and in this way only, can the genuine phenomena be determined and studied.

If anyone desires to witness the effects of unconscious muscular movements, let him hold the free end of a watch chain between the thumb and first finger of one of his hands; hold the arm out at full length in front of him, with the watch hanging on the end of the chain, and *will the watch to move in a certain direction.* It will swing sideways, like the pendulum of a clock, or back and forth, or in a circle; the movement depending entirely on the thoughts of the holder of the watch chain.

Now, should we attribute this movement of the watch to departed spirits? Why not? Because it is due to the unconscious movement of the arm. For the same reason, then, we should not attribute the table tipping to spirits, until we know that it is not done by the same muscular force.

Any reader can test the table tipping for himself. Seat a number of friends around a table and let them rest their hand or fingers lightly on the table; then let them *will together* that the table will tip or move in a certain direction. After the willing has been kept up for awhile the table will appear to obey orders. The sitters do not realize that they are exerting a great deal of muscular force unconsciously, and are frequently astounded by the results. After the first few movements of the table have been obtained, others come better and quicker as the interest increases.

In order to get the best results in making this test, do not inform the sitters that it is their muscles which make the table move, or they will be on their guard, and no results will be obtained.

This month, in accordance with my promise given in the enquiry column of April SUGGESTION, I will give a description of the entertainments given by Miss Anna Eva Fay, who has been before the public of this country and Europe for the past twenty years, and I will also tell the methods Miss Fay uses to produce her phenomena of clairvoyance and mind reading. Miss Fay posed and advertised herself as a spiritualist, years ago, but since her "cabinet tricks" have become public property she devotes only part of her evening programme to them now, and the reason for introducing them at all will become apparent as I continue with my story.

Miss Fay recently "played" a several weeks' engagement in Milwaukee, and is

now visiting the leading cities of the country. She has made thousands believe that they have witnessed spiritualistic phenomena, mind reading and clairvoyance, but I chance to know how Miss Fay's tricks are accomplished and the inside workings of her "machinery," and I can state positively that, if we have to judge her "powers" by her stage performance, she is not a medium nor a mind reader nor a clairvoyant. However, as I said before, she has convinced thousands of persons that she has occult powers, and because they could not conceive how her effects were produced, they have been satisfied to attribute them to any occult power Miss Fay might claim. It is too bad to spoil a "good thing," and, if I followed the advice of many of my spiritualistic correspondents who are willing to accept as genuine every phenomena they witness, I should keep my knowledge to myself. If Miss Fay simply stated that she gave an evening's entertainment, like any other sleight of hand performer, I would have nothing to say, but, when she claims that her work is performed by occult forces and psychic power, she is entering the field to which this magazine is devoted, and I feel compelled to state what I know and do what I can to prevent her willfully deceiving the credulous and those who are honestly investigating occult phenomena.

Miss Fay's "graft" does not end with her performance, for she is consulted at her hotel by persons who believe she possesses supernatural powers, and she dispenses knowledge and advice like an oracle for these unfortunates, at so much per. Shades of Barnum!

Well, the chief part of Miss Fay's performance—*the part the audience goes to see*—consists of reading and answering questions which have been written on paper by persons in the audience.

After a few preliminaries, including an introduction to Miss Fay, the people in the audience are requested to write questions on pieces of paper and to hold these pieces of paper in their hands. Slips of paper and *hard lead pencils* are handed around by ushers, to oblige those who have neither pencil nor paper. This is very generous of the managers, of course, but their generosity does not end here; they even take the trouble to *pass out innocent looking writing pads with the slips of paper,* ostensibly to facilitate the writing of the questions by giving a good backing to the slips of paper. But these pads are not souvenirs. You are not even allowed to have the privilege of leaving them in your seat when you depart. No indeed! *They are collected after the questions have been written and are apparently deposited on the platform.* But the pads placed in view on the platform *are not the pads distributed among the audience.*

"Murder will out," and the means by which a deceiver attempts to prove there is no deception is generally the means by which it is accomplished. Well, these innocent looking pads (so kindly provided for the convenience of the audience and *apparently* deposited in plain sight of all) are the chief conveyers of the questions which Miss Anna Eva Fay answers so cleverly *an hour later.*

It s strange that Miss Fay, with her wonderful occult powers, does not answer the questions at once, but I suppose she has to let the spirits perform when they are in the humor for it, and, strange to say, they insist on performing every evening right after the pads have been collected, and their performance lasts nearly

an hour. The spiritualistic manifestations take place in a cabinet (similar to the one a Chicago audience of 6,000 people tore to pieces for Miss Fay in 1887), but, while clever and amusing, remind me very forcibly of the Ghost Establishment of the Ralph E. Sylvestre Co., 25F. Ashland boulevard, Chicago, Ill. In fact, so much do they savor of the Sylvestre Co. that I believe if a blood-hound could smell the cabinet in which they are produced he would travel in a straight line to the Ghost Shop of my friend Ralph, or some similar "Ghostery." I suppose Miss Fay finds it necessary to humor the spirits for an hour, in order, in turn to secure their assistance when she begins to read and answer the questions.

Miss Fay's spirit friends have the habit of doing the same things every evening in exactly the same way. It is a wonder she does not cultivate the acquaintance of a few new ones for a change, for the old ones have done the same things evening after evening for years. But perhaps they are bogus mediums who have "passed over" and are now doing penance, and I suppose it is because they have done it so often that they do it so well.

Take a piece of soft paper having a smooth finish, place a sheet of thin paper over it and write a question with a hard lead pencil. Examine the under sheet and you will see indentations have been made in it. You may even be able to tell what was written on the upper sheet. But don't waste time in doing this. Next take a knife and make a fine powder by scraping the point of the lead pencil. Collect this powder, dip your finger in it and rub it over the indentations on the soft sheet of paper. Immediately the paper will turn black wherever you touch it, excepting where the indentations occur. The indentations will look white in comparison with the rest of the paper, and behold! in these white lines you will see a facsimile of your own hand writing, and your question will appear as clearly as though you had written it in white ink on black paper.

Miss Fay appears to have but two or three persons in her company, but "The Baldwins," who give a performance identical with Miss Fay's, are said to have bought thirty railway tickets for their company, although while giving their entertainment they appeared to have but two or three performers. Miss Fay, also, has a large number of assistants, some of whom are distributed among the audience to hear and see what they can, and in this way discover many of the questions not written on the pads, and occasionally get a glimpse of one written by a person before going to the theater. It is for this purpose that those who write notes are requested to hold them out in their hands.

Other members of the troupe are busy behind the scenes with sheets of glass and printer's ink. The ink is rolled out into a fine film on a sheet of glass and the pad is dropped face down on this. Then it is lifted off, deftly, and the questions appear in white, the balance of the paper being covered with ink. Sometimes three or four questions appear on one pad, it having been passed along from one person to another when the questions were being written. While the "printers" are busy behind the scenes with this part of the performance, Miss Fay is entertaining the audience by allowing her spirit assistants to indulge their regular evening and matinee habits.

In the June SUGGESTION I will give a careful description of the balance of Miss

Fay's performance and tell how the questions are conveyed to her and why her answers are generally so correct.

Hypnotic Somnambulism.

Last month I requested our readers who had experienced hypnotic somnambulism at the hands of an operator to send me a report of their sensations, and to tell me if they were actually asleep, remembered nothing, etc. Now, can you guess how many reports I received from our army of 10,000 readers, many of whom must certainly have been experimented with? NOT ONE!

This fact in itself is certainly corroborative of the theories I have been endeavoring to make plain through the columns of this magazine. Since it is a positive, demonstrable fact that the hypnotic subject, while obeying the suggestions of an operator, is never asleep, is always conscious of everything occurring around him and remembers distinctly everything that he has done or said and everything that has been done or said to him, why is it that so many writers, teachers and operators will persist in talking about "putting the subject to sleep."

When I read an article on Suggestion in which the writer tells of putting a patient to sleep or awakening him from the hypnotic sleep, I know that the writer is willfully deceiving his readers, or his experience with hypnotic somnambules has been very limited. Many beautiful theories have been built upon the premise that the hypnotic somnambule goes to sleep and remembers nothing occurring during the seance, but, in the light of our present knowledge of the condition, the absurdities of these beautiful theories become apparent, and the theories themselves crumble into the nonsense from which they were hatched.

For instance, I have before me an article on "Hypnotism and Advertising," in which the writer builds up fanciful theories to account for the effects of advertising on the premise that the hypnotic subject sleeps. Here is what he says:

"The professional hypnotist says to his subject, 'You're asleep!' and straightway the subject sleeps, or thinks he is asleep, which amounts to about the same thing."

Now, in the face of the fact that the subject is never asleep, nor even thinks he is asleep, what becomes of the fine theories built upon this premise? This is only an example of hundreds of instances I could give in which a writer has written an article and built up fanciful theories on this same false premise.

All the theories advanced to show the dangers of hypnotism by Mental Scientists, Metaphysicians, etc., are based upon this same false premise. A few months ago the magazine, *Mind,* contained several long articles on the dangers of hypnotism. These articles were evidently written by some one who had to write for his living, and was not particular what he wrote about, as long as he could fill considerable space. I cannot find his name among the list of men who have devoted years of study to the science, and I doubt if he ever saw a hypnotic subject. He certainly has not experimented for himself, or even read the works of those who are devoting their lives to the science and know something about it. But he had space to fill at so much per page, and proceeded to write dogmatically and express himself like an oracle, on a nonsensical and illogical theory based on the premise that the hypnotic subject becomes uncon-

scious while undergoing an experiment at the hands of the operator.

Let us cease talking about "putting the subject to sleep," or suggesting such and such a thing "after inducing the hypnotic sleep." Such expressions are absurd and misleading, and educate persons who could be benefited by Suggestive treatment to look for a condition which does not appear to exist.

Are They Spooks?

Have you seen the spooks in "Spookland," the illustrated book by T. S. Henry? You've missed something good if you have not read it. It is sent free to anyone sending in a year's subscription to SUGGESTION.

It tells how materializing seances are carried on by the bogus spiritualistic mediums.

You should read this book to post yourself. Send in a subscription and secure a copy at once.

Are You Coming?

Remember that the combined residence course at the Chicago School of Psychology begins on Monday, June 2d, lasting two weeks. Instruction will be given in Suggestive Therapeutics, Hypnotism, Electro-Therapeutics and Osteopathy.

This is the last notice you will receive; so write at once to the Registrar of the School and enclose $2 for registration fee.

REMEMBER THE DATE! JUNE 2.

The Plantation Report.

In calling attention to the advertisement of La Louisa Plantation Association last month, I stated that my father was in Mexico to investigate the plantation and that I would publish his report this month.

Every reader should look over the two-page advertisement of the La Louisa Plantation Association and write for their prospectus. Many of our readers have already taken stock.

My father's report follows.—Ed.

ORIZABA, MEXICO, April 17, 1902.

Herbert A. Parkyn, M. D., Chicago, Ill.:

My Dear Son—I wired you a few days ago from Tezonapa, which is two miles from La Louisa plantation, that everything was satisfactory. I have now been pretty thoroughly over the plantation and am in position to send you a report on same.

In the first place, the plantation is very favorably situated, and I arrived at the manager's house six days after leaving Chicago. In Southern Texas and Northern Mexico everything was parched and dry, but after leaving Mexico City for the South everything changed. The farther south we went the more fertile we found the country; the change in this respect being very marked. The scenery from Esperanza to Orizaba was the finest I have ever seen. The growth of everything is beyond the comprehension of one living in the northern part of the United States.

Mexico City is on a plateau, 8,000 feet above the sea level; while the plantation is from 1,000 to 1,500 above the sea. During the trip between Esperanza and Orizaba we dropped 3,000 feet in 18 miles.

Mexico is a marvelous country, and is really only beginning to open up. Americans are only awakening to the great mineral and agricultural resources of this country, but as surely as American capital comes this way, so surely will

immense profits be realized on every dollar wisely invested.

I should like to give a long descriptive report of the country, its inhabitants and their mode of living—I know it would make interesting reading—but I am aware that you desire this report for publication and that your space is limited. So I shall confine myself at this time to a description of the plantation and the prospects for investors.

Mr. Darley, the plantation manager, is the right man in the right place. He met Mr. Everitt and myself at the station with horses, and after a ride of two miles we reached the plantation.

Between the station at Tezonapa and the plantation is a sugar cane plantation, owned by Spaniards and worked by Spanish capital, and as far as the eye could see on either side of us was sugar cane in splendid condition, although this is the end of the dry season here. A sugar mill, costing $250,000, is in process of erection on this Spanish plantation, and it will be a good place to mill the sugar cane from La Luisa until it erects its own sugar mill.

As we entered La Luisa, the growth of everything was marvelous, and on either side of us were the coffee trees, which were shielded from the sun by natural trees of the soil. The coffee trees are planted in rows, 600 to the acre, and there are 200 acres planted in this way, making 120,000 coffee trees in all. These trees are now in full bloom, and with the attention they are now receiving and the extra labor which is being engaged on the plantation, should yield from 60,000 to 90,000 pounds of coffee next year.

Over 200 acres have been cleared for sugar cane, but since it takes fifteen months to raise the first crop of sugar cane, it is not likely that revenue can be counted on from this source until the fall of 1903. After the first crop of sugar cane has been planted and harvested, it yields a crop every year for six years without replanting.

There are a few hundred wild rubber trees on the plantation, but these cannot be counted on at the present time, for the natives have "bled" them a great deal. But rubber grows rapidly in this section and under proper cultivation should become a profitable source of income.

Rubber and coffee grow nicely on the same land; the rubber trees giving the shade necessary for the coffee. However, the quickest, best and most profitable all-round crop in this vicinity is sugar, and there are about 1,000 acres of land available on La Luisa for this product. The balance of the plantation is rolling ground, for La Luisa is in a valley, surrounded on almost every side by mountains. The best coffee grows on the hills, and rubber will grow there also, but it will take six or seven years to develop this part of the plantation so its products can be placed on the market.

From observation and inquiries from the surrounding sugar plantations, I find that sugar cane yields from $170 to $200 in gold per acre. On 1,000 acres this should yield a revenue of from $170,000 to $200,000 per year. This in itself will pay large dividends to the association stockholders until the other 2,000 acres with the "long-time" crops are developed.

There is an abundance of good, fresh water on the plantation, and the natives from the surrounding country come to La Luisa to obtain drinking water and to do their washing. I have taken several photos of the natives doing this work. This water, which is the origin of the

Altatonga river, is a great acquisition to the plantation, for although a failure of the crops is unknown in this district, the rain fall averaging 115 inches per year, still, in the event of a drought, the whole plantation could be irrigated in a short time.

The manager tells me there is a lake on top of the mountains in the plantation, and if this is the case, there is sufficient head of water to furnish all the power necessary to run the machinery for the sugar and coffee mills.

The coffee crop should pay the association stockholders a good dividend this year, but the large dividends will come the second year, when the sugar cane crop is harvested.

Everything grows rank here. It is said "if you plant a marble you will reap a boulder," and, figuratively speaking, this is true. The vegetation is so dense where it has not been cleared that it is impossible to go more than a few feet into the jungle. The natives carry a machette and with this cut their way to any spot they desire to reach. The soil is wonderfully rich and fertile, and the land is easily cleared.

Besides the plantation manager's house, there are nine houses for the laborers.

Besides bananas, there are many other tropical fruits on the plantation, and the cocoa I drank while on the plantation grew close to the manager's house.

Mr. Darley, the manager is an Englishman, who has had thirty years' experience on plantations in Ceylon, Cuba and Mexico. He is an honest, educated gentleman and has showed me flattering letters from the managers of the different plantations he has been connected with in Ceylon and Cuba. He is an ideal manager; speaks the Spanish language and knows how to handle the natives.

Pineapples are a favorite crop in this district, and some of the plantations devote hundreds of acres to this product.

All the plantations around here appear to be prosperous, and many of them have made their owners millionaires.

Under proper management, any well-situated plantation in this country should prove a veritable gold mine to its owners, and if La Luisa is well managed, there is nothing to prevent it paying very large annual dividends to its stockholders. It is estimated that every acre of developed sugar cane land is worth $1,000.

Briefly, the plantation is here. It is partly developed. Its soil could not be richer. It has plenty of fresh spring water. Its location is excellent. The manager is honest and capable, and if the plantation is properly managed it will pay very large dividends to its stockholders.

Cordoba, thirty miles distant from the plantation, is the center of the coffee market of Mexico, and Orizaba, where I am at present, is a city of 30,000 inhabitants, forty-five miles from the plantation.

I shall return to Mexico City this week, and, after a few trips to different places of interest, shall return to Chicago, when I can give you a careful description of my trip, the country, its sights, native customs, etc. I have taken many photographs of scenes on the plantation, which will be of interest to you.

Mexico is a wonderful country, and its climate is glorious. I should like to live here. I never felt better in my life, and have enjoyed the fresh fruit, of which there is an abundance on the plantation, such as bananas, pineapples, zapote, mangos, papoes and avocatas.

* * * * * * * *

Your affectionate father,

JAMES PARKYN.